

Christian Humility : N^o 19

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S E R M O N

Preached before the

Q U E E N

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St. J A M E S's Chappel,

O N

P A L M-S U N D A Y, 1705.

By the Most Reverend Father in God

WILLIAM L^d Archbishop of Dublin.
King

Published by Her Majesties Especial Command.

L O N D O N : Printed for Jonah Bowyer, at the Rose in
Ludgate-street, near the West End of St. Pauls, 1705.

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A
SERMON

Preached before the

QUEEN

AT

St James's Chapel

ON

PAUL-SUNDAY, 1702

By the Most Reverend Father in God

WILLIAM BISHOP of Exeter



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LONDON: Printed for John Bury, at the Sign in
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PHIL. II. *iii, iv, v.*

—*In Lowliness of Mind, let each esteem other better than themselves.*

Look not every Man on his own Things, but every Man also on the Things of others.

Let this Mind be in you, which was also in Christ Jesus.

THE Example of our Saviour is sufficient to teach us all Christian Graces, and we need no more to make us perfect, but to imitate the Pattern he has set us. Our Church has taken care to propose on all Occasions, that Example to us, and has set apart peculiar Times to inculcate from his Practice, the several Parts of our Duty. This holy Season is design'd to commemorate His Sufferings for us, and Death; that as in the Collect for the Day, *all Mankind should follow the Example of his great Humility*; who, as in the 6th Verse of this Chapter, *Being in the Form of God, thought it not Robbery to be equal with God, but made himself of no Reputation, and took on him the Form of a Servant---and became obedient unto Death, even the Death of the Cross.*

This is an Example of Humility, rather to be admir'd than imitated; and from it we may learn, what regard our Saviour had to the good of his Creatures, when in *Lowliness of Mind*: He prefer'd their Interest
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to his own Life. Assuredly, the *same Mind* ought to be in *Us* that was in *Him*. Every one of us ought to *esteem others better than ourselves*, and be ready to sacrifice all for the Good of our Brethren.

This Humility is the Ground and Seed-Plot of all Christian Graces; and being that which the Church seems at this time more peculiarly to inculcate to us from the Example of Christ, I shall endeavour to represent and recommend it to you in these five principal Branches, or parts of it.

I. It implies a right *Understanding of our selves and Performances*. This is included in the very Notion of Lowliness of Mind, and is very proper to make us little in our own Eyes.

II. A due *Value and Esteem for other Persons and Things*: Let each esteem other better than themselves.

III. A due *Concern and Care for the Common Good*. Look not every Man on his own Things, but every Man also on the Things of others.

IV. A ready *Condescension to all Things*, we apprehend to be our Duty, according to the Example of Christ, who having taken on him the Form of a Servant humbled himself, and became obedient unto Death, and declined no Function proper to his Station.

V. A contenting ourselves with that *Portion, or Station*, that God and Nature has assign'd us, in Imitation of Christ, who tho' equal with God, yet being found in fashion as a Man, did not repine at the severe Portion allotted him by Providence.

As to the first of these. *Lowliness of Mind* must be laid in a right *Understanding*, *our selves*, and *our Performances*; for to be lowly Minded, is, to have a modest and mean Opinion of our selves; of our Temporal and Spiritual Goods; of our Natural and Acquired Advantages: For whoever has too great a Value for himself, for his Parts or Perfections, comes short of that Humility, that Entitles us to the Kingdom of Heaven, and certainly loses the Benefit of whatever he over-rates. That Industry, Diligence or Patience, which we esteem too highly, shall have no reward; and therefore we must think meanly of our selves, of our Virtues and Graces, if we wou'd be valu'd by God, or expect any Advantage from him on their Account.

But here is the Difficulty: By what Means shall a Man of Goodness and Parts, of Honour and Greatness, be so much a Stranger to his own Worth, as to *esteem others better than himself*? 'Tis true, he must know, that all these are the Gifts of God; and this is very proper to make him humble to the Donor. But at the same time, it may have a very ill Effect towards his fellow Creatures, for it may make him look on himself as a peculiar Favourite of God, who has bestow'd so many good Things on him, whilst others seem to be neglected. And Experience tells us, that nothing is more apt to puff up a Man, than an Opinion of peculiar Favour; nor is any thing a greater Temptation to insult our fellow Subjects: And therefore, the Text takes away that Pretence, and requires us to *esteem others bet-*

ter than our selves ; not only in Shew or Appearance, but in Reality ; not only to treat them as if better, but likewise to esteem them so : If you be indeed of this Opinion, you are then possess'd of the Lowliness of Mind recommended in the Text ; but to think that your Parts, or Graces, or Circumstances make you better than others, is a Contradiction to it, and to the Truth. For,

1st. Whatever we are, we have no Advantage of other Men, but in our Humility ; it is plain, our Circumstances or Stations give us none. This our Saviour determin'd, when he rebuk'd his Disciples for striving who should be greatest in the Kingdom of Heaven ; Mark 10. 42. But Jesus called them to him, and saith unto them ; Ye know that they which are accounted to rule over the Gentiles, exercise Lordship over them, and their Great Ones exercise Authority upon them ; but it shall not be so among you : But whosoever will be great among you, shall be your Minister ; and whosoever of you will be chiefest, shall be Servant of all. By which our Saviour shews us, that the way to be great in the Kingdom of God, is not by Superiority over other Men, but by humbling our selves below them, and being serviceable to them. He that is most so, takes the surest way to Greatness ; for Rule or Dominion is of no Efficacy towards Eternal Happiness : Since as the most ignorant private Man may be above his Bishop in Heaven, so the meanest Subject may be above his Prince. Our Saviour has pronounc'd the Poor in Spirit Blessed, because theirs is the Kingdom of Heaven.

Heaven, and they shall be exalted in it, in proportion to their Humility. He shall be the greatest there, not that had most Riches, Power or Parts, or Honour there, but he that is most humble, most submissive, most serviceable to the Members of Christ. This was the Reason and Measure of Christ's Exaltation, and must be of ours, because he humbled himself, and became obedient unto Death, therefore God has highly exalted him. But

2dly, As we have no reason to value our selves on our Temporal Circumstances, or Advantages in the World, so there is as little reason to be proud of our Spiritual. Consider your Virtues and Graces, and you will find them rather Arguments of our Natural Defects, than Perfections in themselves. Thus Temperance is only a curbing of our excessive and unruly Appetites, which is so great a Defect and Vice in our Nature, that we ought in earnest to be asham'd that we need such a Virtue; and the Case is much the same in all the other most admir'd Graces, they are generally nothing else but the patching up of a vitiated and broken Nature, and therefore we have as little reason to be proud of them, as of an Artificial Leg or Hand: They are only Shifts, that we must be oblig'd to use, till God be pleas'd to translate us to a better State. Thus why shou'd a Man boast of his Courage, since it is no Virtue in him to expose his Life, if he be not naturally Coward? Why should one be proud of his Chastity, since he could not so much as understand what

Chastity

Chastity is, if he were not subject to the weakness of Lust? why shou'd he value himself on his Bounty or Charity to the Poor, since it were no more a Virtue to give Money than Stones,; if his Natural Covetousness or Indigence did not restrain him? to boast therefore of our Virtues or Graces, to value our selves on our Faith, Truth, Honesty, Courage or Munificence is to confess that we are of a suspicious, false, deceitful, cowardly, niggardly Nature; and cou'd our greatest Enemies cast a worst reproach on us?

But 3ly. As our Virtues and Graces (the greatest Ornaments of our Minds) give us no ground of Pride so much less do the Perfections of our Bodies. The Beauty be the greatest Temptation to Pride, yet the only advantage in it, is, that it makes us agreeable to other People, and if we have no greater reason to value our selves, than the pleasing others, it is a plain demonstration that we depend upon their good Opinion more than our own Merit, and consequently confess our own Defects: That we believe their Opinion concerning us rather than our own, and thereby acknowledge them wiser and better than we; for who would be proud of pleasing those, for whose worth they had no esteem? Thus Pride contradicts it self and makes us prefer our selves to others, because we need and expect advantages by pleasing them: and that this is the reason of valuing the Perfections of the Body is plain; because if these Beauties were sure never in their lives to be seen by any, they

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would be very little solicitous about their good Looks or Drefs.

And this is a 4th Consideration, that may contribute very much to lessen the esteem, we are apt to put on our selves, on the account of our supposed Advantages above others, that they are given us rather for their sakes, than our own; and are often heavy burdens and dangerous temptations to the Possessors. Consider the Goods of Fortune, and all that we gain by them, besides the necessaries of Life, Meat, Drink and Cloaths, is for the benefit of others, we are only Stewards for them, and are accountable for every farthing to our common Master. The Rich Man is only a Steward or Tenant to the Poor; and when he gives him in Charity, he is truly paying his Rent; and woe to him if he fail to do it. The Magistrate, when he administers Justice, is serving his People, and God will strictly call him to account for his Administration; and then where is the great purchase of Dominion? Let us take the goods of Nature, Strength, Wit, and Parts; and the chief use of these is likewise for others, rather than our selves. The Strong is a Porter or Guard for the Weak, the Learned and Wise a Tutor or Guide for the Ignorant, that is, but the best sort of Servants; and is not this a slender Preferment for any to be puffed up with?

But 5^{ly}. It will much conduce to *Lowliness of Mind* to remember, That all these Advantages which raise in our conceit above other People, do very little

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contribute to real Happiness; insomuch that it is yet a dispute, Whether a Man be one jot the happier for Riches or Honour, nay for Wit, Parts, or Beauty, since he who is thoroughly acquainted with the World and knows the Humours, Passions, and Discontents of Men will perhaps find as many of these amongst the Rich, the Wise, the Strong and Powerful, as amongst the Weak, Mean and Ignorant. They that have passed from a Private to a Publick Life, from the weakness and ignorance of Childhood, to the strength and knowledge of Men, can witness that they have not much advanced their Happiness by the change; insomuch that when all things are laid together and balanced, we may say, that in general God has so contrived the World, that every Man has, or may have very near a like share of Happiness; and then no Man has reason to prefer his own Circumstances or Condition to another's, since nothing is truly valuable but Happiness: and if I have no more of that than my Neighbour, I have no reason to think better of my self than of him.

I do confess that Virtue and Holiness do promote Happiness, but then it is as Physick contributes to Health, and no Man was ever so vain, as to value himself because he had taken more Physick than his Neighbours. It is true we may be heartily glad that we have passed a tedious course, and in some measure recovered our Health, whilst others lye languishing under their Distempers; but it is one thing

to rejoice, and another to be proud, that we have escaped a Sickness.

Nor do we oblige God or merit at his hand (as some may think) by employing our Power, and Wealth, and Strength, and Wit, to promote his Service, we are cautioned not to think so, *Job. 22.2. Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him that thou makest thy way perfect?* No, it is indifferent to him, whether we are wicked or righteous, he can make his advantage either way, and obtain his ends as certainly in our Destruction as Happiness; but as to Men, 'tis true, by doing good we may profit them, as he that pays his debt, profits his Creditor; but no thanks to him for doing that, which he must do or be miserable.

Upon the whole, when we have weighed our selves, and all our additional Advantages, which Men commonly join to fill up the representation of themselves, and make their Images swell and look bigger, it will be found that all together is but light in the Balance, and that the best figure we can make of our selves, returns but a poor and defective Idea to a serious Considerer: and surely 'twou'd contribute much to the *Lowliness of Mind*, recommended here by the Apostle, to strip our selves of those false Appearances and Glories, with which our Imaginations too often flatter us, and represent our selves in that true Littleness and Insignificancy, that really answers our proportion and

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Business.

Business. Pride arises from a False Notion of our Selves and Affairs; but understanding them aright, is a certain Ground-work and Means of Humility.

II. This then is the first Part of that *Lowliness of Mind* required in the Text: We must add to it in the second place, a Due Value for other Persons; *In Lowliness of Mind, let each esteem other better than themselves.* There are Two Sorts of Men, that on this Account more especially fall under our Consideration, our *Inferiours* and *Superiours*.

As to the First of these, let us remember, That tho' they are below us, yet they are made of the same Mould with us; that we are all framed of the same Clay, and had the same Spirit breathed into our Nostrils, and whatever Perfections we may have above them, a mean Accident may alter the Case, and place us below them. That in the meanest Condition, there is no Obstacle to Goodness, since that consists in the Mind; and a Man in the lowest Circumstances imaginable, may have as good a Mind, as in the highest. The true Value of a Man, is to be taken from the Esteem that God sets on him: And you know that God has declared, That he has chosen the *Poor in this World, Rich in Faith*; and that *Lazarus* in his deep Poverty and loathsome Diseases, is more valued by God than the Richest Wicked Man with all his Glory and Grandeur. We see but the Outside of Men here, and we can never judge of their Worth or Happiness by that; we are conscious of what is in our selves, and well acquainted with all our Perfections and Secret Satisfactions; but we know not what passes

in other Men's Minds, and therefore we can't compare our selves with them; they may have Pleasures with which we are not acquainted; they may (for ought we know) be God's Favourites, whom he has sent here in Disguise, to see how we will use them; and therefore we ought to be careful how we despise or offend *one of these Little Ones*. Princes sometimes appear in Disguise, and at other times employ their nearest Ministers in such Services, and there is hardly any thing that they more severely punish, than Affronts put on them or their Servants in such Circumstances.

2dly. Let us suppose these *Inferiours* to be Vicious, yet this will not justify our despising of them; on the contrary, it requires our Pity and Assistance. We ought to consider, that perhaps God has suffered them to fall into Wickedness, to try our Diligence and Care in reclaiming them. Every Wicked Man therefore, with whom we converse, is a new Task upon us, a new Obligation as well as Trial of our Humility and Condescension.

If we believe Goodness to be the Gift of God, as well as Health, it will appear full as absurd to be Proud, because we are more Virtuous than another, as because we are more Healthy. Doth any Man condemn his Neighbour, because he is fallen into a Fever? Doth it make us Proud, to see the Aberrations or Miseries of Humane Nature? And then, why should we be puffed up, because we see another under the greatest of Miseries, that is, Vice and Folly? Do we not turn away our Faces, when we meet with a rotten,

consum'd, or deform'd Creature; and is not the reason of our doing so, because it lessens us in our own Eyes, and shews us what weak and imperfect Creatures we are? And ought not the Consideration of the Follies, and Vanities, and Wickedness, and Madness of Men, which are the Fatal Corruptions and Deformities of the Soul, make us turn away our Face, and be ashamed that we partake of so Vile a Nature?

But 3^{dly}, As to these below us, let us remember that their Nature is equal to ours, perhaps better; and that all these Disadvantages are but accidental, and may be worn off, and then they may outshine us, as much as a Diamond when polish'd, doth the Sparkling of a Crystal, tho' as they came from the Bed; the latter may have the better Shape and Lustre. Thus it hapned to St. Paul, and St. Augustine, who as much surpass'd others in Zeal and Holiness after their Conversion, as they came short of them, while the one was a Prescutor, and the other a lewd *Manichee*. Let us not therefore prefer our selves to those below us, till we see their End, and be certain, what our own may be. And if they die in Sin, that may fright and terrifie us, but can be no Motive to Pride.

But if we turn our Eyes from those below, and take a View of our Superiors, this will farther lessen our Conceit of our Perfections, when we see all those, tho' so much above us, labouring and contriving to serve us, when we see good Men and Angels ministering to our Necessities; nay, when we see our Saviour himself coming down from Heaven, and laying down his Life

to save us, can we forget what lost and miserable Creatures we are? How near must we be to Destruction, when so many, so powerful Hands, have enough to do to save us? Their Example will teach us Humility, and the Necessity we find of their Assistance, will instruct us of our Wants and Imperfections.

Neither will there be any Place or Reason for Envy, since notwithstanding their Advantages above us, they are made our Tutors, our Guardians and our Guides (that is in truth, our Servants:) Nor is it for their own Sake only or Use, that God gave them Superiority of us in Understanding or Power, but rather for ours; and since no Man ever envy'd his Guide, because he knew the way he was to lead him; or his Physician, because perfectly skill'd in his Art, and qualified infallibly to cure him, why should we envy Men, or Angels their good Qualities? since if they are truly valuable, that is, join'd with Humility, they are given, and will certainly be us'd, for our Benefit and Advantage; and the Possessors of them, think themselves as much oblig'd to us, that givethem Opportunity to exercise their Gifts, as we can think our selves oblig'd to them for their Pains: therefore St. Paul concludes, 1 Cor. 3. 21. *Let no Man glory in Men, for all Things are yours, whether Paul or Apollo's, or Cephas, or the World, or Life, or Death, or Things present, or Things to come, all are yours.*

You see then how this Humility of Mind renders all Men equal; insomuch that they can neither contemn those below them, nor envy those above them? In truth,

truth, there's neither high nor low, but all is one Body, and what is done to any one, redounds to the Profit of the whole; each has some Qualification by which it may be useful to the rest, and there's nothing redundant, nothing deficient.

III. I have shewn you, how this *Lowliness of Mind* is founded on a right Understanding and Value of our selves and others: And from what has been said, you may see the Necessity of the Apostles Inference, which was the third thing I propos'd: *Look not every Man on his own Things, but every Man also on the Things of others.*

To help us in this, we are to consider that each of us is but one of many thousand Creatures; and tho' God has respect to every single Man, yet it is in conjunction with the rest; and his Wisdom is so great, that he can make every one as happy, as if the whole World had been fram'd to serve that Man's single Interest, and as if he were the Almighty's sole and only Care; but then we must allow God to bring us to Happiness in his own way, and not by those perverse Methods that we would propose to our selves; for if he did indulge us in them, they would never make us happy; and if they could do it, yet that Happiness would only reach our selves, and leave the rest of the World in Misery; but it is very far from the Goodness of God to make others miserable, that we may be happy: and therefore let us never expect any thing from him, that will not consist with the common Good of Mankind: It is not only great Arrogance, but Folly in us, to imagine it possible, much more to expect it.

This Consideration alone is sufficient to oblige us to have a great Regard and Concern for the Things of others: since we without them shall not be *made perfect*, at least not without our utmost Endeavours for our common Salvation; and by this, we may see the Folly of all Wickedness, since even the Omnipotency of God is not sufficient to answer all the vicious Desires of Men. Suppose he should come down from Heaven, and call before him a Company of such, and all of them should desire Riches, Honour, Revenge on their Enemies, Ease and sensual Pleasures (as it is most probable they would) were it possible to gratifie them? Cou'd all be made Princes, to satisfie their Ambition? Cou'd he oblige the Revengeful, by the Murder and Destruction of those they hate? Cou'd all be made Rich or Easie, without subjecting others to be their Slaves? These Desires are plainly contradictory to one another; such are all the vicious Appetites of Men: for no Man is vicious, but by doing or desiring what is injurious to somebody; and there can be none injur'd in Heaven, because all there are absolutely happy, and therefore Wickedness cannot enter into it: Our Lusts involve us in Wars, Contentions, and Discontents, and these make either us, or somebody else, miserable; and therefore God, who designs the general Felicity of his Creatures, abhors them, and has propos'd to make us happy, not by gratifying, but denying them: for since Happiness includes the fulfilling of our Desires, it is manifest, that whilst we have such Desires as cannot be fulfill'd, we cannot be Happy; nor is there any other way to make us so, but

by removing them. This shews the Necessity of complying with God's Method, and of joining with him to promote the common Good of the World.

The way then, to secure our selves of his Favour, is not by striving for the Mastery with our Brethren, but by preferring them in Love, and making that the only Contention, who shall most deny himself, who shall most contribute to the Satisfaction and Advantage of others, and most effectually procure the Good of those, for whose Salvation God has shewed himself so much concerned. *This Mind was in Christ Jesus*, and must be in us.

IV. They that thus humble themselves, shall be exalted, as Christ was; and they that are thus Servants of all, shall be the greatest in his Kingdom. And this brings me to the Fourth Part of *Lowliness of Mind* recommended in the Text; that is, a willing Condescension to all those things that God has annexed as Duties to our Station: For this, we have the Example of our Saviour; who having taken on him the Form of a Servant, and as in *vers. 8. Being found in Fashion as a Man*, he declined no Part of the Duty or Hardships incumbent on a Man or Servant, but *humbled himself to Death, even to the Death of the Cross*, which was proper to Slaves.

There is nothing more Fatal to a Man, than to think himself too great for his Duty or Circumstances; whilst such a Thought possesses his Mind, it is impossible he should execute his Office either with Pleasure to himself, or Advantage to those, with whom he is concerned; and therefore in order to true *Lowliness of Mind*, we ought to fix it as a First Principle of our

Obedience, never to be doubted or disputed, that God requires nothing of us that is mean or unworthy our Attendance. If it be not below him to assign us a Task, it can't be below us to submit to it ; some things may seem to a passionate, prejudic'd Mind, not to deserve our time or pains : but it often happens, that what we in our Pride think meanest, is most honourable. Our Saviour, when he came into the World, knew how to provide for himself a suitable Employment, and he chose that of a Servant ; He came not to be ministred to, but to Minister : Tho' he was in *the Form of God*, and Lord of all, yet he *made himself of no Reputation*, and took on him the *Form of a Servant*, and punctually executed the meanest Offices, and submitted to the most difficult Circumstances incident to that Station ; and therefore we in imitation of him, ought not to think any Employment or Duty too low, or too painful, that God by his Providence is pleas'd to assign us. We ought to consider, that all our Services are perform'd to him our Master, and that our Wages will not be according to the Value or reputed Honourableness of the Work, in which he employs us, but according to our Diligence in performing it ; and the meaner it seem to us, the more uneasie or difficult, the greater shall be our Reward, if we perform it with due Cheerfulness and Application. In proportion to these, we may expect God's Favour, he knows how to value our Performances and compare them with our Duty ; and there is not one Consideration can come into our Thoughts, but God, in the Distribution of his Rewards, will allow it the due Weight that belongs to it.

And therefore there is not a more Proud or Foolish Thought can enter into our Hearts, than to decline, as unworthy of us, any Part of that Office which God has been pleased to assign us; whoever does so, ought not to have accepted it, and is in Conscience obliged to resign it. He is so Rich in his *own Spirit*; that he need not hold any thing of God, and how think ye God will treat such a Haughty Mind? The Judge that refuses to Hear a Poor Man's Cause, the Magistrate that refuses to protect him, the Minister that refuses to Visit him, the Rich Man that declines to Relieve him, the Physician that neglects to Cure him, as unworthy his Trouble, ought in Conscience to quit his Office, since he is ashamed or unwilling to execute it; all these are Contradictions to the *Lowliness of Mind* in my Text; for that will oblige us to believe, that we were purposely put into these Stations, that we may serve God on such Occasions. This is the Tenure by which we hold them: And can we be Proud of such a Service, or dare we decline it? If we do, we forfeit our Interest in the Good things we possess, and in God's Favour by which we hold them; for they are Burthens, as well as Preferments; and such as have them, are obliged to a greater Degree of Humility and Labour than others; they are Talents committed to us, and we shall strictly be accountable for them. So little reason have we to envy those that are charged with more of them than we.

V. This brings me to the Fifth and last Part of this *Lowliness of Mind*. Contentment in the Portion or Station,

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that God and Nature has assign'd us. In order to this, I would entreat you to consider, that an All-wise and Merciful God is the Disposer of all Things, and that an Hair can't fall from our Heads without his Providence. To complain therefore of our Portion or Station, is in effect, to find fault with God's Disposal of the World, and must proceed from an high Opinion of our Wisdom or Merits; 'tis to repine at his Management, and to tell him that he has not allow'd us a Place or Share equal to our Deserts or Abilities: But the *Lowly in Mind*, the truly Humble, will be thankful for his Portion, whatever it be, and acknowledge the Goodness of God, that has allow'd it to a Creature, that cou'd claim nothing from him, and whose very Being is an Act of his Free-will and Mercy.

If we once be convinc'd that He gave us our Being, we must own that He likewise best knows how to dispose of it, He knows for what we are fit, what we can bear, and what we can do; He knows our Strength, and how to support us, when our natural Abilities are insufficient; and therefore if we are truly humble (nay, if we will but think reasonably) we must believe that our Condition is the very best and most proper for us that could have been chosen, and that to go about to change it by any other Means than God allows, is Rebellion against him, argues the greatest Contempt of his Justice, Power and Wisdom, and the greatest Opinion of our selves.

Let us further call to mind, that whatsoever Lot is fallen to us, must have been assign'd to somebody; for

if the Good of the World did not require it, God would not have impos'd it on any. And since some body must have had it, why not we? Is it not great Pride in us to expect, that we should be the Darlings of Providence? or that it should be left to our Choice, what we will do or suffer for the general Advantage of the Creation. True Humility in such a Case will oblige us as thankfully to receive a mean Station or difficult Duty from the Hands of God, as a well Disciplin'd Soldier will accept a difficult Post from his General: The truth is, 'tis our Honour and Crown, to spend and be spent for the common Good; and to us it is given, not only to do the Will of God, but to suffer for him. If any be his Favourites, those that by Nature or Providence are plac'd in most disadvantageous Circumstances, seem to be the Men.

Therefore the Poor in Spirit will not expect great Matters for themselves, they will endure all things rather than desire that God shou'd go out of his usual Methods of Providence to better their Condition. The *Lowly in Mind* will reason thus with himself; What am I, that God shou'd break his Measures for me? Is my Particular so considerable, that God shou'd dispense with those Laws to gratifie me, that support the World? Far be such a Thought from my Heart, a Worm, a nothing, such as I am, cannot think my self of such Consideration. If it were put to my choice, I wou'd refer it back to God again, how to dispose of me: let me be mean, let me be poor, let me suffer or die, so the Will of God be done: I'm sure, the fulfilling of that

Will, must finally make me happy, and let God chose in what Method he will lead me to the Kingdom of Heaven. I will cheerfully submit to him, and not repine at his Dispensation. This is the Language of Faith and *Lowliness of Mind*, and if God work a Miracle for any, it must be for a Soul possess'd with these.

And thus I have shew'd you, wherein this *Lowliness of Mind* consists.

1st. In a right *Understanding of our selves* and Performances.

2^{dly}. In a due *Value and Esteem for other Persons*.

3^{dly}. In a *Concern and Care for the common Good*.

4^{thly}. In a ready *Condescension to all things we apprehend to be our Duty*. And

5^{thly}. In *Contentment with our Portion or Station in this World*.

And if this Mind be in us, which was also in Christ Jesus, then as in the 9th Verse, *God that hath highly exalted him, and given him a Name, which is above every Name, that at the Name of Jesus every Knee should bow; of things in Heaven, and things in Earth, and things under the Earth, shall likewise, after our Humiliation, exalt us, and place us in the Throne with his Son, as he is set down with his Father: The Meek shall inherit the Earth; and the Poor in Spirit, be Blessed with the Kingdom of Heaven. To him that overcomes, He will give to eat of the Tree of Life, and he shall reign with Christ for ever and ever.*

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